/1 cont./

103 contraposition with "Remono-tá," "land of fields or level savannas," a name by which they know the bordering region of the Branco River in the neighboring republic of Brazil.

135 20. I believe that the wealth, both present and potential, of the Gran Sabana has been spoken and written about with evident exaggeration. (I am not here speaking, naturally, about mineral wealth nor that of the subsoil, obscure, problematical, and /8/ almost never with real positive results for the region wherein they are found.)

137 Possibilities for farming and grazing cannot be said to be optimal; and there even exist substantial areas which are wasteland or have very sparse vegetation.

133 21. Nonetheless there is a great present and positive wealth in the Gran Sabana, which has been taken advantage of by the Pemón Indians for centuries and that we can share in should we go there, our lungs filled, our hands full, our eyes struck by emotion; it is the moderate climate, the inexhaustible watercourses, and the beauties of enchanting landscapes.

Those who may have had the fortune to visit this region will not find exaggerated these verses from one of the rhymes of our native children of the Mission of Santa Elena, "Viva the Nation -- and viva, viva the Sabana, -- which is the best of Guiana."

This is a beautiful region, certainly the most beautiful of all Guiana: beautiful in its indescribable landscapes, in the almost artificial profile of its mountains, in its valleys and rises, in its moriche palm groves swaying in the breeze, in its countless streamlets of pure and crystalline water, and, above all, in its immense waterfalls touched with rainbow hues.

133 The Pemón Indians sing of these beauties while enjoying
538 them, in their dance songs, in their tales and legends, only lacking the pen to come to copy them and printing to make them take flight on paper wings.

/19 cont./

462 children, such as adornments of strings of beads, straps for carrying children, and hammocks; they make ollas (where they can find suitable clay); and they care for the cleanliness of the house and its surroundings and the raising of the children. In short, pertaining to the man are the use of the machete, the axe, weapons, etc., and to the woman ollas, decorations, the broom, etc.

484 Only on journeys, considered apart from the rest of their
482 life, do the Indian women appear laden like the bachaco /an antlike insect/, /20/ while the men walk unburdened with weapons in hand. But it should be considered that the Indian travels this way always in hope of game that may appear at an unexpected moment, and that frequently he leaves the beaten path to run on to an agreed meeting point or the end of the trip.

461 Often the Indian man will be found lying down in his
462 hammock while the woman prepares the meal for him; but on many other occasions the Indian woman will be seen resting or relaxed in her hut while the man, abandoning repose, in wind, cold, and rain is hunting animal food (not so easy to obtain as is the vegetable) in the early mornings, at nightfall, or running the whole day long with but a piece of cassava in his bag.

[521] To be sure among the Indians as well they debate the eternal and hateful question (especially in moments of displeasure) of whether the women work more than the men or vice-versa, and the final conclusion is always in favor of the person speaking and against those of the opposite group. But this proves nothing, since nobody is a fair judge in his own case.

461 42. The much-cackled-about laziness of the Indians as a
● 538 group having thus been resolved, we do not deny that among them, at the side of the arikenak, diligent one, exists the enakiní, the weak and lazy one, both of them so ably portrayed in the tale of the owl and the duck. They also say that just

/20 cont./

461 like the tapui amuenín and mua akenín (builder of houses and
● 538 organizer of agricultural work), there are the kamí tarén (one who lives in his hammock) and the tereutasén naké (the eternal stroller-about), who cannot relax because he has a pointed stick in his critical part, and the karán (traveler), who often turns out to be a karán-karán (head insect), who lives
[126] off the work of others. Precisely on the subject of these last a few days ago I received a drawing from one of those educated in our boarding school in San Francisco de Luepa, with the following expressive caption: Kamí tarenkon, iuantón, "Those who live in the hammock, live hungry."

114 433 461 43. For more proof I want to transcribe Dr. Simpson's words in his work Los Kamarakotos, page 541, on this same subject, since we are in complete agreement. "The Kamarakoto have a very definite standard of living which almost all of them attain. They work hard to maintain a home of their own, with a good house, adequate conuco /fields/, hammocks, baskets, and all of the goods that they need, personal adornments, and other items of property inherent in their way of life.

"When these necessities are for the moment satisfied, /21/ the Indians relax and have fun. The heaping up of wealth, saving for the future, and any accumulation of goods that is not for daily use is not even attempted. Only in this sense can they be considered true loafers.

"Bearing in mind their standard, they have abundant energy that they display when, by this same standard, they have any reason whatsoever to work; it is thus completely unjust to
[462] apply to them the term idlers." "Neither is it true, say what you will about other Indians, that the Kamarakoto assign to their women an inequitable portion of the work."

● 538 44. Whence, then, it will be said, the backwardness and lack of culture of these Indians? I am the first to recognize and to touch with my own hands the lack of culture and

/32 cont./

535 on their kamadén (yagrumo) tubes, with swaying movements of the body from back to front or from left to right to make the skirt rustle, and they always walk somewhat hunched over. The dancers of the tukui walk as though in files behind the leader or drummer, sometimes in double file or paired, arm in arm. Sometimes the leader changes suddenly and makes them walk backward, a thing which usually catches them unaware and provokes great hilarity in them. At the end of each verse or poetic motif repeated an infinite number of times, steps are taken backward and foreward looking toward the center, where the camazas or canoes of kachirí are, great outcries are given, and /two plates appear here/ /33/ there is a pause for drinking. After a brief rest the owner of the drum again keeps time, intones new verses, and the dance continues until they run out of energy or drink. Some take turns resting so that the dance is not interrupted so long as there is kachirí.

71. It is needless to say that for mere observers such a dance, prolonged for 24 hours in succession, becomes monotonous.

535 But there is no doubt that the monotony diminishes for
538 the singers with the variety of verses; and it is even necessary
533 and marvelously effective when it is considered in the terrain of religion or of magic. (Remember the litanies and semi-intoned psalmody.) Whenever I deal with this matter, I remember the admirable reply of a Margariteño. I was talking to him about the monotony of certain dances and songs of theirs and he answered me with this dandy argument (as authoritative as a mace): "The frog knows fewer tunes and he spends the whole night singing."

538 72. The verses are generally in pairs, but without consonance or asonance (apart from one that is but a casual coincidence); sometimes logical parallelism occurs; also there is found in some cases the popular artifice of concatenation, in such a way that the last part makes sense with the first, e.g., the familiar "Three policemen tried to catch three because they said that they were three policemen."

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/33 cont./

The poetic motifs of these verses are widely varied: new paths, a new house, hills, birds, the dancers' adornments, the musical instruments, the kachirí vessels, dawn and nightfall, etc. These lyrics are usually transmitted by memory, but sometimes they invent them when caught up in the dance itself.

Here are a few samples:

1. Rué ke, rué ke — uy-eserumbai
(With the pipe, with the pipe — I am going to sing)

2. U-paruchí kamokí — mutá menú karutuá
(Of my little sister the camaza — the edge painted with caruto.

3. Tavá ke, tavá ke — a-patá samerukai, tukuchí
(With white earth (bis) — I made your dwelling beautiful, tukuí dancer.)

4. Kinó, kinó — uayí komankanín, kinó, kinó
(The mockingbird (bis) — prolongs or sustains my song, the mockingbird, (bis).

no

Apart from the immoderate drinking, it would be a great pity if these dances, so poetic and so typical, and, in all cases more /34/ than almost all modern ones, were to disappear from living customs; and even more of a pity when they have not yet been captured on film and phonograph records at least as solace for the studious.

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73. So that it might be seen that four centuries after Columbus we still have in several corners of our homeland the same customs as then, I am going to copy one more time (and it will not be the last) a paragraph from the already cited

/37 cont./

829 522 81. Before putting an end to this brief study, I should advise that by the natural law of retaliation, the Indians, acute observers of our customs and very fond of humor, also make fun of our hygienic customs and of some of our foods, which are likewise repugnant to them. Thus, for example, pork, eggs, etc. They also laugh at our corrals and houses for domestic animals, which are not always sufficiently separated from the houses and which do not smell like a bed of roses. And of our country privies, I have heard from them an infinite number of satirical remarks very similar to the popular saying, "What is it that the rich gather up, which the poor throw away?" with reference to nasal secretions.

515 539 82. To poke fun at dirty persons -- for such a person is never lacking among the Indians, as everywhere else -- who flee from bathing like a cat from water, and abhor cleanliness as the devil the cross, they have the story of the Indian kamotipán, that is to say, the one who had mushrooms and squash sprout all over him, like ears all over his body, so that they made a noise when he walked along, so that game and fish fled and he had to be submitted to a great scraping and bathing by frogs, after which he became a good fisher and hunter.

Chapter X

What Is There To Their Corpulence and Healthiness?

83. Exaggeration in the reports. 84. The legend of the golden age. 85. Endemic diseases. 86. Are they not perfect herbists? 87. Medicine and magic: curers and enchanters. 88. Charms. 89. An Egyptian charm and a Pemón one. 90. Spiritual religion and corporal medicine.

/40 cont./
which I copied a few days ago because of its great similarity to those used by our Indians, in all of the essential elements.

Charms

789 Charm for when there are many mosquitos. The palm
●538 bear /oso palmero/ and the nocturnal bird called masak-yún,
825 which literally means father of the mosquitos, are invoked. "I, I do make that of all the animals the mosquitos should not keep me awake. On this being said, it fanned itself with its immense tail. And it enchanted itself, saying: 'I am the progenitor of uasunsuk (uasunsuk piá); I am the progenitor of the kochirí (kochirí piá). "With this charm the uoro-uorí, or fan for fanning away mosquitos, is charmed! And this done the plague disappears and one can sleep in peace."

(Written in Pemón by the native Pablo Fierro de Kukenán.)

285 Charm for working or weaving manare /sieve/. Piaimá
789 is invoked. Although he has a small child, he begins to weave
538 manare; but disease or his evil influence does not reach the child, nor does it turn his neck, nor does it do any other evil to him. He said, chanting to himself: "I, I do weave the fiber of the manare; I, progenitor of pichiuai; I, progenitor of ipó. With this are charmed those who, being fathers of small children, weave objects of basketwork. And with this also are blown upon or charmed children before they begin to work in this."

(Copied in Pemón by the same person.)

773 Charm for sandals and for face painting. The thunder-
291 lightening, uaranapí, in spite of being the father of a small
789 child, took his kumí, painted his face with striae and went
538 on a trip and the malicious beings did not recognize him, the case being that they were posted to cast the evil eye upon him; he scorned them. He said, making a charm: Here am I,
●60 I, progenitor of chichiu. This is the so-called taurón, or

/43 cont./

755 96. The piaches do not customarily work for a fixed price, but the Indians, according to their ability to pay and their gratitude and according to the good or bad results of the cure, make them gifts as they freely wish.

756 755 The piaches believe in the obligation to abstain from certain foodstuffs, principally on the day of and the night before they must perform.

755 787 In the cases I witnessed I did not see that the piaches were /44/ real ventriloquists or that they "were talking big," as the ancients would say; they only imitated in an ordinary way different voices, with the help of the hand and quickly changing posture and place. (Darkness was a help to me in following all their tricks and illusions, both in this and when they pretended to go up in the air and down again.)

755 97. All the Indians, to a greater or lesser degree, believe themselves capable of curing by means of charms and at the same time capable of producing evil effects; but naturally they believe the charms and magical blowings cast by the piaches are much more efficaceous and fearsome. Among the latter as well there are degrees; and they usually consider to be the wisest of those initiated in other tribes or coming from them. For this reason the piaches sometimes say that they can do nothing to cure certain diseases, because they have been caused by other piaches who live in distant regions and possess other secrets unknown by them.

538 756 98. In tales and legends, more than in real life, the Indians consider their piaches to be diviners and miracle workers. Thus for example, they attribute to Chirikavai or Apakavai: that he carved off human limbs and put them back on as one would put together and take apart a clock; that he turned his yachí and his pana-darí (dependents) into birds; that he was able to interpret their songs as if they were conversations of people; finally, that he ascended to the sky preceded by his nephew Marité (Scorpion) and that with his equipment and his limbs he created several constellations, among them Tamuekán,

/44 cont./

538 or the Pleiades. The Indians also say that he converted his wife
756 into a little melero /"honey dealer"/ dog, his little son into a frog, and that the spawning of fish at the beginning of the period of heavy showers of rain coincides with the day when Chirikavai hit the ceiling of the sky with a great shaking, thus giving rise to the storms and showers of the winter.

Of Maichapué, another of the legendary piaches, they say that he converted little pieces of cassava and ají into a number of birds that might alert him to the nearness of his enemies, that he was helped by his yachí in the difficult undertakings to which he was submitted as a test by his father-in-law, Anhuoná or Etitó (king of the two-headed vultures), in payment for his daughter, whom he had stolen away by astutely pretending to be a decomposing corpse.

756 [115] Not long ago the Indian, Daniel Karoi, a resident of Santa Teresita de Kavanayén and his sister Luisa, who came from the Tiriká River, told me that their grandfather had been /45/ a piache and that he lighted his pipe without needing fire and that he could rise and play the part of the murei as if he were a real monkey. I do not know with certainty up to what point the piaches' deceptions can go, but I do not believe -- from what I have seen -- that these go beyond childish and easily uncovered tricks; I deduce this from the great admiration which they manifest for our magic tricks and little tricks of combination and prestidigitation.

000 99. This brief study of the piache will once more convince my readers that when imagination replaces intelligence and phantasmagorias replace reality, among Indians they can come to be a fertile source not only of tales and legends, but also of falsified religion, falsified medicine, etc. Therefore, Coué wrote quite correctly although with obvious exaggeration: "it is not will which makes them work, but imagination." And A. Bouyssonie also wrote that "magic is a materialistic falsification of religion."

881 /61 cont./
593 say: Let her be, for when she reaches puberty they will whip her."

881 129. In order to demonstrate that women must submit
●538 to these traditional observances, the Pemón have a great number of stories and legends in which it is said, for example:

a) That a girl, during the days of the retreat, went to the river to get water and began to play with a little fish which was tickling her feet, without knowing that it was a disguised ratú, and became pregnant to the astonishment of her parents, who knew that she had had no dealings with men. That was the origin of the legendary Apichauai.

b) That another girl in similar circumstances without thinking took down a birds' nest with its little eggs, which were not eggs of a bird but snake's eggs, as a result of which she became the mother of Aramarí, another legendary personage, half man and half snake.

c) That another girl in the same circumstances went to a bachaquero /evidently from bachaco, an antlike insect/ with other Indians at the time of the gathering of those and that she was eaten from the waist down by the keuchí, a kind of swallow which hunts bachacos at the time of their swarming and their egg-laying.

d) That another girl, who went to the river when the other Indians were poisoning fish with verbasco, began to prepare sakura and with the waste matter that she threw in the water caused such a disturbance among the mauaríes that they caused a great flood from which only a few were able to save themselves in the forks of trees, etc.

881 130. In this same period they customarily submit both
304 the boys as well as the girls to incisions, or papuek, with which they tattoo themselves, not for beauty but in order to pour into the said incisions vegetable substances so that they will be good hunters, so that they will be diligent, so that they will not fall from their mounts when riding, so that they will be good chewers of kachirí, so that they will be assiduous, etc.

/67 cont./

159 himself in the field. But this time playing Kanaima did not
776 serve him any purpose, since his companion recognized him
578 and, far from being frightened, fell upon him with blows of a stick, so that, going for wool, he came back fleeced and, with his back redder than annatto, ran off to hid his sad fate.

•538 144. The Indians themselves, for whom it is easier to let
776 the imagination run to create a tale than to tie together the ends of various facts and ideas to form a well-reasoned out argument, have in their folklore this extremely significant story:

In a certain place there lived two Indians, each one married to the other's sister. During the night they heard Kanaima's whistle, who, or so it seemed, was going around the house with the intention of catching someone. One of the women with the greatest secrecy got down from the hammock and began to spin cotton. The Kanaima whistled again: Soé, soé. The Indian woman opened the door as though to throw out the seeds, and she saw the Kanaima hiding behind a tree. Then speaking in a loud voice in order to cover her intention, she said to her husband: Here is a rat which is eating up my cotton seeds, come shoot it with an arrow. Her husband leaped out of the hammock, picked up his bow, and approached his wife; she said in his ear: The Kanaima is there behind that pole, shoot it. The Kanaima was watching, fooled, to see what would come of that scene, when all of a sudden he received a blow with an arrow on his forehead. Protected by the darkness of the night, he went running to his rancho; to hide what had happened he told his mother that he was shooting at a toucan and that the arrow had come back and wounded him on the forehead.

When day came the Indian woman went to her mother's house and found her brother sick; her mother explained to her that in trying to shoot a toucan he had wounded himself. She returned to her house and told this to her husband. He suspected

/67 cont./
538 that he could be the Kanaima of the night before and went to
776 see his brother-in-law; he wanted to see the wound but he resisted showing it to him; then he was even more suspicious and by force he tore off the bandage. The arrow was still stuck in; then he recognized that it was his own and, pulling it out of him violently, he said:

"This arrow is mine; you were not shooting toucans, /68/ you were trying to act like Kanaima, and this happened so that you will learn a lesson."

And let what has been said suffice, since the proverb warns us that "intelligentibus, pauca."

Chapter XVII

Are the Indians Shameless or Modest?

100

145. Clothing and virtues, modesty and morality. 146. Individual morality. 147. Modesty seeks clothing. 148. Nudists and Freudians. 149. Accidental morality. 150. From the word to the act. 151. Knowledge of morality or ethics. 152. Polygamy. 153. Negative and positive morality.

145. This question, asked perhaps in a merely physiological sense, gives us the basis for dealing at the same time with the morality of the Indians, since, according to what St. Paul said, clothing is the image of internal virtues and modesty, of moral decency.

156 146. In the first place, it is clear that one cannot talk of the Indians in the plural without making any distinction, as one can about mice, since for them, as for everyone else, there is value in the saying that "not even the fingers of the hand are the same." Every individual among them, simply because they

/72 cont./

431 it with gifts, serenely ask: What other thing can and must we
577 poor people do but beg? What should dry earth do but sit up
[123] and open its mouth in demand for water?

Nor will anyone deny that splendid and generous people
571 are rare; and in the face of this undeniable fact of miserliness, there is no other remedy than to be beggarly. "A stubborn poor person extracts a crumb of bread." For this reason also the natives often endure punishment and maltreatment, which they did not go looking for (where they beat them they remain) and they go away when they have received their pay, because this is precisely what they came looking for and what they have been working for. And we would be presumptuous in the extreme if, because we pay the Indians, we should want to keep them indefinitely at our side and in our service.

600 156. Wisely did Father Eulogio warn that "the uncivilized Indian does not show gratitude in any way," and this is due to ignorance of our ways of life, our industries, and our business ways.

829 Another missionary, Father Baltasar de Matallana, also
171 says that such Indians "believe that shotguns loaded with shot and powder rained down from heaven on us." Another humorist, an explorer of mines in all the Guianas, assured me that the natives imagined that we were born with money in our pockets, just as they were born with lice in their hair and fleas on their feet.

829 And that is why it turned out to be unproductive, when we
123 brought Indians to Caracas, to take them to the shops and warehouses, since they couldn't understand why, out of so many pieces of cloth, so many ready-made clothes exposed to their avid glances, so many dozens of suitcases, axes, and other tools, not a single meter was ever cut off for them, that nobody ever gave them a garment, nor let them take away what, apparently, was more than enough for the others.

538 157. The old Indians also have the legendary belief that
829 their ancient predecessors, the Makunaimá, extremely able,

/72 cont./

538 ingenious, and industrious, sent them in an airplane all good
829 things, but that we, the Venezuelans, don't give them to them and keep them for ourselves. And thus it can be seen quite clearly that, far from thanking us for what we do give them, it is we who should be thankful and obligated because they spare our lives. /Plate appears here./ /73/

797 Another reason why the Indians sometimes are not grateful,
829 as they should be, for gifts and personal sacrifices by the missionaries, is the propaganda, already widespread, already begun by the Creoles established among them. These latter frequently try to deceive them, saying to them, for example, that the Government is sending them many things, but that we are appropriating them for ourselves.

But the truth of the case is precisely the opposite; that is, that the governmental allotments do not even cover the personal expenses of the missionaries, much less provide for making gifts to the poor Indians. In any case, they are ignorant of this; and thus, because of the ignorance of some and the envy of others, this legend of the magnificent and generous government is a twin sister of the aforesaid one of the Makunaimá; and the final result is the repellent ingratitude, only attenuated by the lack of knowledge at the bottom of things. But, however, if Creoles who know how to read and writers who know how to write, who can get their information from the Gaceta Oficial /Official Gazette/ and the annual Memoir of the Ministry of Interior Relations of the laughable quantities allotted for the missions, are ignorant or pretend to be ignorant of these things and therefore want to deny our personal sacrifices and our work for our country, is it strange that the Indians are ignorant of the truth and without blame?

431 158. It can well be said that gifts among the Indians do
437 not exist; everything among them is purchase-sale or lending. "If you give to those who give to you, what fun is there in it? Do the gentiles not perhaps do this?"

/75 cont./

868 162. Practical teaching. My dear interlocutor can well understand that the Indians, without setting up a pedagogical chair and a group of educators, do educate and teach their children practically. Their children, in turn, through the natural instinct for imitation, tend to copy what they see in their parents.

857 And, as we imagined, male children practice the handling of their miniature bows and accompany their elders on hunts, and show the aggressiveness and bravery appropriate to their sex, even though it may only be "killing" little pieces of sticks or stones in little improvised hammocks, making little clay cakes like cassava cakes, etc.

867 163. Oral teaching. The other teaching, oral and in-
577 tentional, is very much rarer than among us; however, I have
538 gathered in this regard some data of the old people who, obliged more than they may wish to lead a sedentary life, give their advice to the young people. In the tales which, as has often been said, form the native oral literature, the defects of gluttony, lack of personal cleanliness, carelessness in the face of what is strange and unknown, conjugal infidelity and other sexual vices, lack of love for children, etc., are all ridiculed.

538 It is clear, however, that their morality does not attain
577 the perfection of the Gospel and that frequently in the earliest
864 legendary narrations the spirit of revenge and the refinement of torture of victims is taught; there also occur in these stories sexual scenes which are extremely crude, without their taking any care about telling them in the presence of little children, who acquire a very precocious knowledge and perhaps even a very premature initiation. In this particular they evidently have a rather blunted feeling of morality.

776 164. The bogeyman. In childhood, recourse is frequently
861 taken to the deceit of the enek ("bug" or "funny little fellow"), which is our coco /"bogeyman"/, so that the children will not go far away, so that they will not cry, so that they will obey, etc. They use, thus, the stimulus of fear. Among other threats

/86 cont./
them. And I particularly call attention to what is written in the prologue of the Diccionario Pemón on various linguistic topics.

538 187. Moreover this is not just a wealth of vocabulary and of grammatical forms; the Indians have their set idioms, clichés, proverbs, songs, stories, legends, and myths, that is, a whole folklore, or popular wisdom, transmitted as spiritual riches by means of lingual communication: a whole flowering, a whole harvest of fruits coming from the root of words, a whole treasure of the native soul. When, very soon the Colección E. V. I. is continued, our readers will see that we are not exaggerating.

The study of the language alone would suffice to give a very high opinion of the Indians, since, as S. de Madariaga says: "A grammar is a philosophy.... Languages, the most direct expression of the national character."

Time and again they come to us with the same question, and on occasions when they hear me discuss the richness of the vocabulary and the grammatical ductility of the language of the Pemón Indians, little would be needed for my interlocutors to call me mad or at least blinded by affection. And this has happened to me not just among befuddled people but also among people who, because of their occupation or profession, should have general knowledge and comprehension of these matters.

And (what is more regrettable), our aboriginal Indians have been defamed in this and other particulars not only by excursionists or vulgar globetrotters, who are off hunting hoaxes for fools in remote regions, which cannot be checked because of distance, but also by understanding compatriots, who talk about /87/ the Indians with the greatest scorn in the world. Always the same phenomenon: scorn or belittle what is unknown, the boldness of ignorance.

868 Children generally follow much the same occupations as their elders of
857 the same sex, beginning by playing that they are doing so, as our children "play house," and ending by performing the actual work as they become capa-
524 ble of it. Their playthings, too, are almost invariably small replicas or imita-
[868] tions of objects used by their elders. Thus the first toy of a small boy is commonly an improvised bow, with which he "plays Indian," as a white boy might (Fig. 79). Some of the boys show great ingenuity in making imitations of weapons, tools, etc.[181]

The Kamarakotos make cat's-cradles, but I did not attempt to collect
[121] these. I saw none not already recorded from the Maiuchis or Akawais (see es-
[119] pecially Roth, 1924, whose elaborate compilation of these string-figures includes all that I saw among the Kamarakotos).

Mythology

773 Like all Indians, the Kamarakotos have an extensive body of myths and
[128] legends. It is probable, however, that these are already dying out to some extent, since few of the younger members of the tribe seemed to have much knowledge of them or to take much interest in them except as casual stories. Un-
[124] doubtedly, a great many are still accurately known, but our time permitted the textual record of only one.[182] This is a typical, representative example and serves excellently to illustrate the characteristics of Kamarakoto mythology and its probable sources and relationships.

539 Rigid accuracy and authenticity may be claimed for the text here given,
126 despite the linguistic and other difficulties. It was told to me by Antonio
128 Montesdeoca during four sessions in March, 1939. Antonio gave the story not
[115] only from his own memory but also from the collected versions of numerous other members of the tribe, several of whom were present at each session and who were carefully consulted on all doubtful points. The story as a whole was translated into Spanish by Antonio, with passages also given in Kamarakoto by him and by others present. I recorded it in English and then read it back, in Spanish, section by section, to Antonio who carefully corrected the slightest
● [538] deviation from the meaning of the Kamarakoto text.[183] The Kamarakoto text itself is not verbally memorized and varies with the teller, but its sense is invariable and this procedure guarantees that this sense is fully retained in the present version.

The Story of Maichak.[184]

539 Maichak was an Indian who lived a long time ago in what we now call Kamarata. At that time, men lived for centuries and centuries. When Maichak

181-184 [see footnotes on p. 329, category 116 - Analyst]